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THE HON. T. TOKONAMI, HOME MINISTER, AND HIS BRIDE

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THE JAPAN MAGAZINE

VOLUME TEN SEPTEMBER, 1919 NUMBER FIVE

LITERARY STATESMEN

By S. MAKINO

IN the past Japanese statesmen have been statesmen only; they have not been in command of any great degree of knowledge or ability in other connections. Even in statecraft we have not had so very many who have distinguished themselves greatly. Now that party government has been tried Japan may experience greater political development; but all is as yet in the experimental stage. Our statesmen, however, are gradually displaying higher character personally, and also a great taste for learning and art and especially literature. At present the Imperial Diet can reckon quite a number of brilliant scholars among the members of the Lower House.

It is a good omen for the future of our legislature that the speeches of scholars and literary men on the floor of the Diet are more interesting and command greater attention than those of any other speakers, because they not only reveal a greater degree of culture and respect for reason, but they lack the sophistry and intrigue of the inferior partizan pleaders and political whips. Their eloquence is that of truth, warmth and sincerity, rather than of rhetorical tricks to gain a point.

Among the more prominent scholars allued to is Dr. Hiroto Tomizu, a professor of law in the Tokyo Imperial University. Dr. Somei Uzawa is another professor of law from the Imperial University; and another is Dr. Gotaro Ogawa of the Kyoto Imperial University, a professor of economics. Dr. Kiroku Hayashi of the Keiogijuku University, Tokyo, is also a distinguished scholar of the Imperial Diet: he is a professor of diplomacy and diplomatic history. Dr. Kanju Kiga, one of Japan's leading authorities on finance, is also a member of the Diet. The appearance of so many scholars in the legislative halls of Japan is quite a new thing. Formerly such men took little or not practical interest in politics. It is also noticeable that the number of lawyers, physicians, religious teachers and literary men has considerably increased in the Imperial Diet.

Dr. Takuzo Hanai is one of the leading lawyers of Japan; and Professor Masayoshi Oshikawa is a noted champion of religion, from the Tokoku University. Dr. Yeigoro Kanasugi is a distinguished surgeon, and also an ornament to the membership ofthe Lower House. While the House of Representatives has thus been enriched by men of science there have been very few men of letters among its members. The glory of the British parliament in the reign of the good Queen Victoria was the large number of literary men that adorned its deliberations. There was Grote, the historian of Greece; Lord Lytton, the novelist; and Disraeli, also a great literary man, to say nothing of Gladstone and

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Morley. Gladstone was a great classical scholar and even wrote on Homer while John Morley's works are too famous to need more than mention here. Compared with the brilliant literary lights of the British parliament the Imperial Diet of Japan does not shine; but we are beginning, and soon our legislative halls will attract literary men more and more.

Certainly Japanese politics needs more literary imagination and power to arouse it from the present dullness and mediocrity. It needs not men who talk but men to talk to purpose; men that can sound the depths of human life and lead the nation onward and upward to higher things. It is all very well to have the present increase of lawyers and scientists in the membership of the House; but greater ability to perceive the moral and spiritual forces of mankind and instil them into public life and thought is what our legislature needs most of all. Among the more prominent literary men in the Diet are Takeijiro Tokonami, Yukio Ozaki, Kencho Suyematsu, Ryukyo Higuchi, Jiro Shirakawa, Keigi Ozaki, Kunio Yanagita and Marquis Komura, who are either literary men or men deeply interested in literature.

Of the names mentioned, that of Viscount Suyematsu is one of the most prominent, his title having been conferred upon him through the influence of the late Prince Ito, because of his profound literary studies and as a statesman. His chief interest is in poetry, fiction and history, but he commands a wide knowledge of art and literature generally, having also received the degree of LL.D. Some have regarded Viscount Suyematsu as the Lord Rosebery of Japan; but of late he has retired from politics. Mr. Kunio Yanagita is the chief secretary of the House of Peers, and the leading literary light among Government officials, being distinguished in prose fiction especially. Marquis Komura has not yet produced a novel but his keen literary taste and ability are well known. Mr. Keigi Ozaki has also revealed considerable taste of a broad kind in regard to literature; he is fond of poetry and fiction, and patronizes men of letters. Mr. Higuchi of the Lower House was formerly a professor in Waseda University, and is deeply versed in philosophical literature, also indulging at times in literary criticism. Mr. Shirakawa is more interested in journalism, and is noted for perfection of style. He is a great classical scholar as well, and is interested in dramatic art.

Mr. Takejiro Tokonami the Minister of Home Affairs, has long been a distinguished literary man, though his talent in this respect has never been much recognized by the public, who look upon him more as statesman. He is, however, familiar with all the great works of literature, and composes *waka* poems that have won the commendation of poets. His essays are always admired for their literary form, and are gradually bringing his talent as a writer to public notice. His latest book, *Tamukegusa*, was written in memory of his wife who died some months ago; and the work reveals a fine literary taste that must win the author fame. The style is equal to that of the great literary masters of Japan. Some regard Mr. Utaro Noda, Minister of Communications, as a man of literature, but he has done little in this direction beyond composing a few epigrams in *hokku* verse, though he is something of an artist.

Mr. Yukio Ozaki is more noted as an orator and a politician than as man of letters; but his literary taste and style are

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THE LATE MRS. TOKONAMI ABOUT WHOM HER HUSBAND WROTE
THE BOOK "TAMUKEGUSA"

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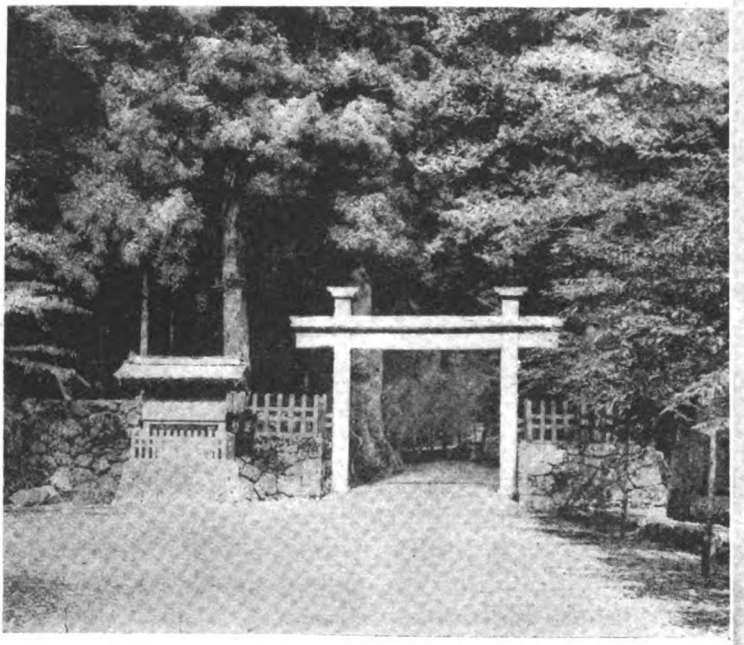

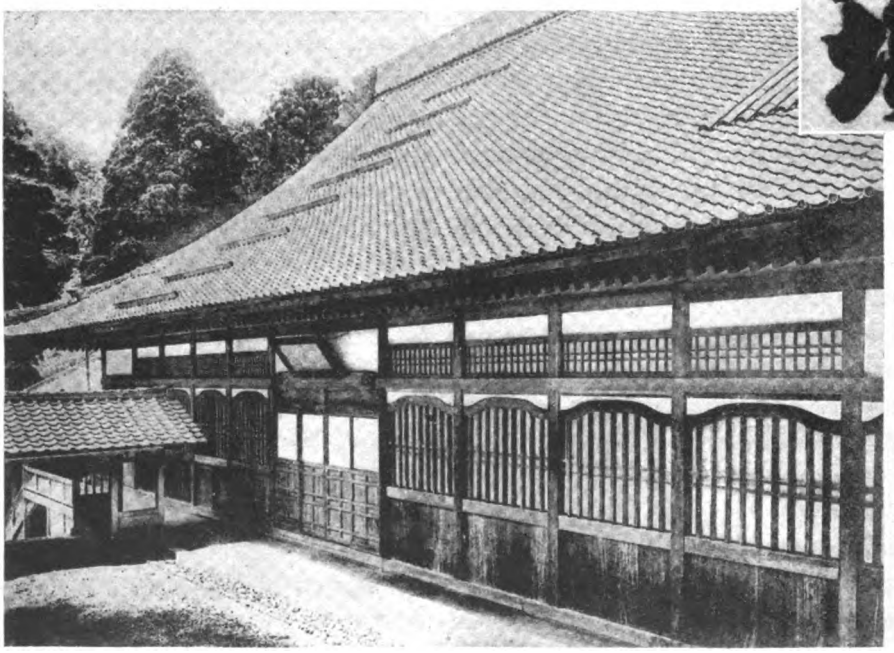

1. MAIN GATEWAY TO YEIHEIJI TEMPLE 2. A TABLET WRITTEN BY THE EMPEROR GOYEN-YU 3. THE SODO WHERE PRIESTS PRACTISE CONTEMPLATION

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to be admired above most of the writers of the day. For lucidity and directness his composition is almost unequalled. Toshisada Mayeda is one of the literary members of the House of Peers, and has several volumes to his credit, being rather a disciple of Disraeli. Mr. Saburo Shimada, expresident of the House of Representatives, is a bright example in political literature, his historical essays commanding wide admiration. Thus it will be seen that there is a greater degree of literary talent and general culture in our Imperial Diet than the public is apt to suspect.

HOW TO SAVE CIVILIZATION

By Dr. KUMAJI YOSHIDA

ACCORDING to history the Augustan age of Rome was of the most extravagant and luxurious in the annals of the empire, when the wealthy classes, especially the women, indulged in the most costly and elaborate clothes, mansions and food. Some of the buildings that have come down to us from that time indicate the extravagant taste of the Roman age, the religious buildings being especially beautiful. Yet in the midst of all this unprecedented magnificance there was a deep moral corruption that undermined society and finally destroyed the Roman empire. Such is the fate of materialism without moral foundation and spiritual reality.

The present world, before the outbreak of the European war, was in very much the same condition as that which led to the downfall of Rome. Certainly there was all the magnificence and selfsatisfaction if not the corruption of the Roman days. Luxury and needless extravagance marked the general course of living in Europe and America. Mansions fit for princes with big families were built for people who a few years before were among the poor. Enormous sums were spent on food and clothes. Money and time were wasted scandalously. When I was a student in Europe I was constantly astonished at the luxury and extravagance of balls and evening parties. The dresses of the fair sex served to remind me always of what I read of Roman ladies in the days of the empire's decline. It was only Europe's higher social morality that saved it from the fate of Rome. It is only as materialism is spiritualized that it can be wholesome enough to last. But is the foundation of good society materialistic or spiritual?

As an outcome of the war the wealth of Japan has increased enormously and the reign of extravagance and luxury has already begun among us. In consequence Japanese society is in great danger of disintegration. Have we the necessary spirituality to preserve our civilization from the disease of materialism?

In this connection allow me to introduce

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to may readers a religious exercise of particular significance to an age like this, when civilization is threatened with decay from satiety. This exercise is known as *yoga*, or umbilicular meditation. Let us take a look at it as practised at the Eiheiji temple, some thirteen miles frrm Fukui, and reached by tram. After leaving the tram-car you find yourself in front of a magnificent Buddhist temple. It was founded by a high-priest named Kôbô Daishi about the time of the Emperor Gosaga. It is here that *yoga* is practised most sincerely. To this place I came last March and stayed several days. My life among the monks and novices there was very interesting. Daily life was under a strict discipline far removed from anything to be found in civilization without. All was in complete aversion to medern materialism. Indeed the votaries of the gay life our towns and cities would probably regard the existence put in at this temple as but a relic of crude and primitive times.

It is well known that in medieval Europe the Christian monks led a decidedly simple life, isolated from the temptations of the world, the flesh and the devil, though some of them managed to kick over the traces and leap their bonds now and then. Some of these acetic ideas obtain even still among certain types of Christianity, in spite of the advance made in Europe toward extravagance, luxury, surfeiting and materialism generally. Yet we may believe that materialism cannot meet the needs of the best minds. There are always some who will rise above the common standard of the herd. Whether due to Christianity or not, the fact remains that some still live the life of simplicity and self-denial.

The practice of *yoga* at the Eiheiji temple is just such a life. It is not unlike the monastic life of medieval Europe at its best. It seeks to teach that the foundation of society and civilization must needs be spiritual. At this temple the monks rise each morning at 3 o'clock, no easy task for the average mortal. No matter how cold the atmosphere may be, the monks take their places in the meditation hall as soon as they get up. The novices are seated in the center and the old monks around them. There is not much ceremony about turning out at that early hour, because the meditation hall is also their sleeping room. During meditation each sits on a mat or thin cushion. They read their *sutras* and eat what is given them all in the same hall, around which are closets in which to put away the things not wanted for immediate use. Their bedding is of the simplest kind and can be put away in a moment. Naturally there is thicker covering in winter than in summer. In any case the bedding is so scanty that even the common man cannot sleep comfortably on it.

On rising, the monk washes his face, brushes his teeth; and after these ablutions he must practise an hour of meditation in the accustomed manner of the temple. On finishing their mediation period they all appear before the altar of the temple and read their breviaries reverently. Then comes breakfast, which consists only of rice-gruel. They are abstemious of food as much from poverty as from principle. But frugality is one of their fundamental principles. Their idea is to check the physical and encourage the spiritual side of human nature. All their occupation is in the direction of greater spirituality. They engage in meditation, as described; and then they have to clean their rooms, attend to

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meals and do all that is necessary to keep things in good order. They do not eat pure rice: it is mixed with 60 per cent of wheat. Both supper and breakfast are nothing but rice-gruel. On this fare, and with there religious devotions, they must get on until nine years are put in, when they graduate ftom the temple.

Our main interest in them now is to estimate the importance of their stress on spirituality as against materialism. They deny themselves all the material delights of human existence in order to develop their spiritual character. It is generally understood that the main aim of western civilization is to gratify human desire. If the aim of man is to satisfy all his human instincts and desires then the life of the monks at the Eiheiji temple is least of all calculated to meet human needs. These monks must be accounted the most demented and unfortunate creatures in the world. Some, no doubt, would regard them as examples of human beings driven to extremes by the unusual degree of social corruption around them. Such ideas are thought to be possible only in an undeveloped state of society when the passions of man have their fling and repel the humble-minded and pure of heart, driving them into seclusion from so wicked a civilization. But these monks appear to be quite happy; indeed much happier than those who devote their time and money to self-gratification with the material things of life. The physical condition of these monks is better than that of the average citizen of the world. They look happy and they look well. Nowhere can more optimistic and goodhumoured persons be found. Their satisfaction and content is far greater than is the case with our war-millionaires and men of wealth generally. In other words, their method is a success, while the method of society in general is a failure.

It was very interesting to discuss with these monks the problems of the spiritual life. They admitted that many of their novices cannot endure the discipline, and after a trial of it depart, never to return. Some remain as long as two years before giving way to the strain of the training. But once the novice is accustomed to the discipline and faces it bravely, he becomes very happy and finds no particular difficulty in getting on, preferring this to the life of the world. Some indeed like it so much that even after putting in the nine years of their novitiate, they choose to remain still in preference to becoming head of temples elsewhere. What strikes one at once is the vast contrast between the ideas of life presented by these monks and that of western civilization, and even of Japanese civilization for that matter. Here is a means by which pain and discomfort become a pleasure.

Of course the legitimate gratification of human desire is a great problem everywhere. Most rational persons admit that the mind and spirit cannot be satisfied by material things. So long as man gets enough to live on the difference in salary does not make much difference in the happiness of the individual. A man does not find that he is any the more satisfied because he happens to become a millionaire. Real satisfaction and happiness are within; they are of the spirit. Once the man attains to a character of true spirituality he is able to live on very simple necessities. Happiness is possible only to those who have gained independence of material things. The less one possesses the less one has to worry about.

If western civilization is based on pure materialism, that is its main defect. If

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man seeks his main satisfaction in material things he can never be satisfied, because material things are limited, and desire knows no limitation. One may have at his disposal all the money he wants, and he may indulge in all the luxury and extravagance he has a mind to, but he will not only fail to find any true satisfaction and happiness, but he will bring dissolution on society and civilization, as the ancient Romans did. It is only spirituality that can save civilization. In other words, society and civilization have hopes of survival and further development only as they have the capacity to live as the monks of the Eiheiji temple live; only as they are independent of materialism. The life of these monks may be too extremely simple for the common man of the world; but it must be borne in mind that the monks can live and thrive where the pampered epicure would die. They are more fitted to survive than he, and therefore more fitted to live. It is to them rather than to the pleasure-lover that man must go for spiritual guidance and direction. Of course man cannot live without material things, such as food, clothes, houses and so on; but after all, it is the spirit that gives the life necessary to true existence. At a time when Japan is exposed to the evils of wealth and questionable pleasure the nation's mind should be directed to the necessary things, the things that count in the nation's future. If we allow ourselves to be charmed and captivated by the materialistic civilization of the west, to the neglect of the Spirit, a grave danger faces us. Rather let us imitate the frugal and simple spirit of the monks of the Eiheiji.

[It must be obvious to those familiar with western civilization that the above is a very inadequate view of it. The spirit of occidental civilization may best be inferred from the spirit that led the millions of young men in England, her colonies and America to die for the freedom of France and Belgium. Was this a materialistic or a spiritual motive? A spirit that can command the lives of six million young men is neither a selfish nor a sordid nor in any sense a materialistic spirit; and the civilization that produced these young men must have the spirit that can save it from ruin. It is the spirit of Christ, who taught that man liveth not by bread alone but by every word that cometh from the mouth of God! "Life is more than meat, and the body more than raiment." "A man's life consisteth not in the abundance of the things that he possesseth!" Ed: J. M.]

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A MILITARY OFFICER IN KOREA

By Y. ARIMA

WHEN the Twelfth Army Division was organized in Korea recently Lieutenant-General Goro Johoji was appointed commander. This was in May last, the appointment being due to the regular change of military offices made by the War Office in April. Up to that time the new commander had been head of the military Staff College in Tokyo. All who know the new officer were pleased that the right man had been chosen for so important a position in Korea.

Lieutenant-General Johoji is from Tochigi prefecture, and belongs to the Kurohané clan. He was very strictly brought by his father accordingly the ideas of the samurai of old Japan, entering the military academy in 1884, and taking the rank of sub-lieutenant in 1887. In 1892 he entered the Staff College where he made remarkable advancement in his studies, graduating in 1897. He experienced rapid promotion and soon found himself a Lieutenant-General and at the head of the Staff College; and now he is over the 12th Army Division in Korea. In the years between he saw duty as an officer in the office of the General Staff, as military attaché to Berlin, as a visitor to Australia, as an instructor in the Staff College, as an adjutant, and Chief of Staff in the 1st and the 17th army divisions, as commander of the 10th Brigade, and as commander of the 2nd infantry brigade of the Imperial Guards. He graduated from the Staff College before some of his fellow students who were kept back through being absent in the war with China.

It is said that few officers of the Imperial army have a better training and experience than Lieutenant-General Johoji. He is, moreover, a man of brilliant parts mentally and personally, with a great knowledge of military tactics also. He is distinguished for the practical application of his knowledge as compared with those more deeply versed in theories they have never put into practice. He is accustomed to lay emphasis on a general knowledge of war situations as more important than local details. He used to teach the young officers at the Staff College that strategy was not all military art: it involved very important spiritual qualities as well, especially in relation to the thousands of men under one's command.

The new commander of the 12th army division in Korea is also a man of very high character personally; and he enforces his ideas in this respect among the soldiers under him. He is broadminded and liberal in nonessentials but very strict in essentials, subordinating all private considerations to duty. Having spent some

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eight years abroad he is familiar with the customs and ways of foreign countries, and is especially proficient in German and Chinese, with some skill in turning a poem. Those who have served under him regard the Lieutenant-General as kind to and considerate of his subordinates, and well spoken of by all his inferior officers. But he is as strict about matters of rank in the army as a soldier should always be. He is noted rather for his reticence, talking little but always getting through with the task in hand. In private life, however, he is quite chatty enough, and enjoys a friendly conversation as much as anyone.

It might be supposed that since his career has been chiefly in an official capacity his experience may not be as practical as supposed. But to hold this idea would be a grave mistake. He is a consummate master of men and this is why he is so well fitted for the position of a commander of the army in Korea, where soldiers have to be kept well in hand. He will lay down rules for the perfect control of the troops and he is a man that will see that they are carried out to the letter, insisting on strict obedience among the officers under him. All doubt as to his practical ability was removed by the success of his strategy in the seige of Tsingtau, where he was in command of the Shizuoka brigade. He also saw good service in the war with China. He was a military attaché abroad at the time of the war with Russia and missed duty in that campaign. He proved himself a first class officer in the seige of Tsingtau.

In private life Lieutenant-General Johoji is not only interesting and conversational but a man of quite democratic temperment. When his boy was entering the Ryuzan Grammar School this spring the father, clad in kimono like a common citizen, went with the child to the school to introduce the lad for the first time. This shows that he is no martinet. The General is greatly interested in plants of all kind; and he likes hunting and fishing; and wherever he goes he takes his fishing rod. He is a great lover of horses, and an expert judge of them, his own charger being a fine example. There is a remarkable degree of affection between the General and the his horse, which any one can see, the horse always galloping up to his master whenever the latter appears. The General is a man of temperate habits, though he likes his glass of saké as most military men do. But he has given up tobacco as injurious to the health. Besides his wife the general has two sons and two daughers in his family; and their home is very happy one.

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JAPAN AND THE WORLD

By Dr. C. J. L. BATES

ON the 4th of June last at the Commencement exercises at Columbia University, when receiving the degree of LL. D., Viscont Ishii said these words: "Never in the history of the world has international friendship had the meaning and the significance which it has today. The nations in their relationships have ceased to stand alone. On every side the walls of exclusion and aloofness are breaking down, and the defiant spirit of self-sufficiency is giving place to the recognized facts of interdependence. Not only do our physical frontiers encroach and run over, but our moral, our intellectual and our spiritual lines of demarcation are becoming blurred and indistinct."

Sir Robert Borden, Prime Minister of Canada, gave expression to the same thought during the war, when he said: "Henceforth no nation can hope to live as a hermit nation."

The 19th century witnessed two great movements, one imperialistic and the other nationalistic. Great Britain, Russia, Germany and the United States of America extended their territories, and the long arm of their governments over continents and across seas, to include people of many languages, races and religions within their sway. In the latter half of the century a new movement arose, however, with the rebirth of the spirit of nationalism. The kingdom of Italy was formed; the German Empire was established; the Balkan States were set free from the thraldom of Turkey; and in the Far East Japan was aroused from her policy of seclusion and exclusion to take her place as a nation among the nations.

The great War has greatly strengthened the nationalistic movement, and at the same time has discredited the imperialistic tendency of the great Powers. One of the fundamental principles for which the Allies professed to be fighting was the rights of peoples to self-determination. The victory of the Allies has made possible the rebirth of Poland, and the organization of Czecho-Slovakia, Jugo-Slavia and Hungary as independent nations.

On the other hand the war has led to the dismemberment of the ancient empire of the Hapsburgs, and has put Russia into the melting pot. The only nations left today with a population of over one hundred millions recognizing the authority of a Central Government are the British Empire, the Empire-Republic of China and the United States of America. In addition to these France, Italy and Japan rule millions other than their own people. It is clear that only in so far as these great empires are able to organize themselves on a basis of local autonomy, and the freedom of the social groups of which they are composed to enjoy the use of their own languages, religions and traditional customs, can they continue.

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In this new day empires can justify their existence only in so far as they are leagues of nations.

The Twentieth Century seemed destined to be the century of a new internationalism. Great changes have taken place since the new century was born, especially in those parts of the world where foreign missions are carried on. At the close of the 19th century the European white man believed himself to be in secure control of practically the entire world, with the single exception of Japan. America, north and south, had been occupied throughout by European peoples, and the scattered remnants of the aboriginal inhabitants reduced to a state of utter helplessness. Africa had been divided among the dominant Powers of Europe. Britain had extended her rule so that her sons were able gently to refer to the fact—a Britain never boasts—that upon British dominions the sun never sets. India, the age old mother of languages, literatures, philosophies and religions, had with her three hundred millions of people come under the benficent but none the less foreign rule of Great Britain. And the 'friends' of China were in close attendance to be in at the feast, for the "carving of the melon seemed imminent." And upon this unclouded sky of European control there was but a tiny speck, a cloud no bigger than a man's hand. It was Japan.

But what do we see today, less than a score of years later! European expansion has come to and end. Three of its greatest empires have been overthrown. And a new Power has arisen to take her place in the council of nations. Napoleon said: "Asia is a sleeping giant; let her sleep, for when she wakens she will shake the world." For weal or for woe Asia is at last awake. Her nine hundred millions of peole have been stirred to a consciousness of themselves and their surroundings, that is destined to change the currents of the world's life immeasurably.

And the awakening is well-rounded. No sphere of human interest has been left untouched. All phases of humanity, hygienic, economic, scientific, aesthetic, social, poritical, moral and religious have been influenced thereby. In India the realization of race consciousness is transforming a continent into a nation. Concerning China, in 1996, Lord Curzon wrote in his *Problems of the Far East*: "That the empire, whose standard of civil and political perfection is summed up in the stationary idea, which after half a century of intercourse with ministers, missionaries and merchants, regards all these things as intolerable nuisances; and which after twenty years observation of the neighboring example of Japan looks with increasing contempt on a frailty so feeble and impetuous, that this empire is likely to falsify the whole course of its history is a hypothesis that ignores the accumulated lossons of political science, and postulates a revival of the age of miracles."

All of which goes to show that great men have made great mistakes. The miracle has occurred. Since these words were written, China has abolished opium, revised her educational system, unbound the feet of her women, shorn her men of their long hair, overthrown the proudest monarchy of the ages, and is now struggling to establish a government democratic in basis and republic in form.

As all are aware, the first among the

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eastern nations to awake to the necessity of reform along modern lines was Japan. And so rapid has been her progress that at the beginning of the great War Japan was reckoned as one of the eight great Powers of the world; and at the end of the War she was made one of the five permanent members of the Executive Council of the League of Nations.

Japan can no longer be ignored. Her people cannot be treated with ignominy. For, by their loyalty, their industry, their spirit of sacrifice, their intellectual alertness, their personal love of cleanliness, their artistic appreciation, their military prowess, their remarkable achievements in political reform, in commerce and in education, and by their faithfulness to their treaty obligations, particularly during the great War, the Japanese have won for themselves a foremost place among the greatest peoples of the world.

One of the most significant by products of the war, indeed, is the enhancement of Japan's position as a world Power. Henceforth nothing that affects the continent of Asia, eastward of India, can be decided without the concurrence of Japan. Moreover, it seems to me beyond question that for the generation in which we live the leadership of Japan in East Asia is assured. The fact that Japan is the only nation in Asia that has a settled and effective government, that it is the only nation in Asia with an army and navy, that it is the only nation in Asia with a public school system that is educating practically all the children, and that it is the only nation in Asia that is trained and equipped for industrial expansion, all this makes Japan's leadership inevitable for the next twenty-five years at least.

With this awakening of eastern Asia comes a knowledge of the fact that the distribution of the earth's surface is very disproportionate to the populations of the different races. The fact that 900,000,000 of Asiatics are compelled to be content with a territory one-sixth the size of that owned, though most sparsely occupied, by 600,000,000 Europeans; and that these 900,000.000 orientals are denied freedom of emigration to most of the most desirable parts of this largely unoccupied territory, has led a recent Japanese writer, Mr. Kawakami, to say that either the policy of freedom of migration must be adopted, or those European nations that possess large tracts of the earth's surface that they do not occupy, must share up with the land-hungry over-crowded nations.

Japan today feels the pressure most keenly. With a population of 57,000,000 people, growing at the rate of over 600,000 a year, confined to a territory 20,000 miles less than the State of California; with over 350 people to the square mile, it is but natural that the question of immigration should, in the minds of Japan's statesmen and publicists be a most urgent problem for their statesmanship to solve. Professor Nagai, in his book, *Social Problems and Emigration*, written in 1913, emphasizes this fact strongly: "It is fortunate for us that we have got Korea!"

Marquis Saionji is quoted in an interview with a representative of the Outlook as saying: "Japan certainly cannot consent to be confined to Korea and Manchuria as outlets for her population, which is growing at the rate of almost seven hundred thousand a year." Every nation, every social group, should have enough territory to work out its peculiar type of civilization. China has enough; India has enough; the United States of

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America has enough; Russia has too much; Canada and Australia are not as yet beginning to make use of more than a small part of what they posses of the earth's surface, and can only jnstify their possession of such vast territories in so far as they hold them intrust not only for the children of the people now in possession, but for the welfare of all humanity.

That does not mean, however, that these territories should be open to such crowding and over-crowding as is to be seen in the densely populated parts of Asia and Europe. It may well be the way of Providence to keep these open for food-producing territories in the future. But this possibility does not preclude their being held in trust for humanity.

It is a significant fact that the War has greatly enhanced the power and prestige of these nations and therefore the responsibility of the two nations from which have gone forth nine-tenths of the 24,000 missionaries the Christian Church has sent to foreign lands. It is vitally important that England and America, and the world generally, should recognize that the new internationalism is not based upon the relation of master and servant, with the white man giving the orders and the coloured peoples, so called, carrying them out. The new internationalism must be based on the principle of race equality, upon the principle of friendship and brotherhood among nations. The Japanese delegates were not able to secure the adoption of this principle as a clause in the constitution of the League of Nations. But they were right, nevertheless; and we must regret that practical issues made it necessary for the representatives of the Anglo-Saxon nations to vote against it.

The mission of those who speak the English tongue is a mission of emancipation. To set men free, and to keep men free, is the divinely appointed task of the Anglo-Saxon peoples. And that can never be done by insisting on race superiority, or by allowing our judgment to be confused by race prejudice. France, and America, established their republics on a basis of human freedom and equality and brotherhood. Some nations may be more backward than others today; but who shall say what nations shall be in the van tomorrow? The new internationalism must be based not on force but on confidence and trustfulness; and trustworthiness must be the bond between the nations and the peoples in the coming days. There must be a willingness to help, to give as well as to take, such as was exemplified in America's return of the Shimonoseki indemnity to Japan, of the Boxer indemnity to China and of the restoration of independence to Cuba, and also in the return of the island of Cyprus to Greece by Britain. The present basis of the League of Nations fails at the point where it provides only for the status quo of boundaries, whereas provision should be made for readjustment of national boundaries in accordance with the changing needs of the different nations. The status quo is not sacred, and to fix it forever would put an end to progress, as was well said recently by Senator Root.

It was the West that awakened the East; and if it was a sin to do so America will have to come to the mourners' bench, for the sending of Commodore Perry to Japan was, from that point of view, the greatest mistake of the last century. The United States and Great Britain were the most portent forces in the awakening of Japan and China, and have been her best friends up to the present. And that

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friendship has been deeply appreciated by the Japanese Government and people.

Viscount Ishii, in his address at Columbia University, already referred to, said: "I ask you to believe me, gentlemen, when I tell you that the friendship of America is a vrry pleasant thing to the people of Japan." I believe this to be a fact beyond question. And along side of that is the gratitude that the people of Japan feel for the friendship and assistance of Great Britain.

It is evident to all who study that the fundamental policy of Japan's foreign politics in all this modern period of he rhistory has been to maintain the most intimate possible relations with Great Britain and the United States; and there is no evidence that I am able to discover that any change in this policy has taken place. On the other hand it is also a fact that the policy of Great Britain has always been one of friendship for Japan, and for the last twenty years, almost, has been one of close and intimate alliance. It is well for all Britishers to bear this in mind, if at times we should be inclined to be somewhat critical and impatient of Japan. I believe that, short of a formal alliance, the relations between Japan and America have been equally intimate. It was the policy of the United States under Mr. Roosevelt's presidency never to put anything in the way of Japan's development in Korea.

It requires only a little knowledge some of these things to allay anxiety when the 'yellow peril' bogey is aired in the yellow press to stir up strife among the peoples on either side of the Pacific. Hitherto the leadership of the nations with whom Japan is most intimate, has been wise; and we have every reason to believe that it will continue to be so.

It was certainly a surprise and a shock to the Japanese when they found the door bolted and barred against them in Canada, the United States and Australia. Japan resented the discrimination against her people, but in order to preserve the good-will of Britain and America, undertook, in what is generally known as 'the Gentlemen's Agreement' to limit the number of Japanese going to America. This Agreement she has faithfully kept. Despite that fact, however, anti-Japanese agitation and anti-Japanese legislation has continued in California and British Columbia to the irritation and embarrassment of Japanese residents.

The Japanese are not asking for freedom of immigration, but their pride is irritated by specific legal discrimination against them as Japanese or as orientals. They regard it as an indignity that they are debarred from naturalization in the United States, and that though naturalized as British subjects in Canada they are disfranchised in British Columbia as orientals.

I believe that it is impossible to admit Japanese, Chinese and Indians freely into the United States, but I as firmly believe that each Japanese, Chinese and Indian admitted ought also to be accorded full rights of citizenship according to a law impartial to all foreigners.

But there is another and perhaps an even greater difficulty. It is that the Japanese feel that while they have been shut out of North America their expansion and development in Eastern Asia is arousing jealousy and is being blocked by western nations in general, and by America in particular. And there is no doubt that the feeling is very intense in America now as to Japanese activity in China and Siberia.

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A fact, however, that must be recognized is that the attitude taken by Canada, the United States and Australia towards oriental immigration has thrown Japan back upon Asia. If we were willing and able to offer a home to Japan's surplus population in our great west land in America, or in the great island continent of Australia, we might more effectively be able to object to what Japan is doing in Korea, Manchuria and in Siberia. But, pursuing as we do, a policy of national or racial selfishness, or if that word seems too strong, let us call it a policy of selfpreservation, we find it more difficult to criticise Japan for pursuing a similar policy in the Far East.

Japan's position is, therefore, a most difficult one. A Japanese gentleman of high official position said to me less than two years ago: "Mr. Bates, if I may speak quite frankly I must say that we Japanese feel that western nations are hypocrites. They keep saying 'peace, peace' to us, but at the same time they are going on with their plans for expansion and self-aggrandisement all around us. If you do not want our people in Canada, well and good: we have no desire to force ourselves upon you. And so also as far as the United States is concerned. In fact it is my opinion that it would be better for all the Japancse in America to be brought back to Japan. We are not negroes to be lynched and treated like lower animals. We have a country and we can retire to it. But there is something still harder to bear: and that is that if, say 2,000, Japanese go to Mexico or South America where they are welcomed, the day after their arrival the American newspapers come out with big headlines "Yellow Peril!", "Japanese Invasion of Mexico", "Monroe Doctrine in Danger", and so on. This is intolerable! And not satisfied with keeping us out of the continent of America, the western people are jealous of every advance we make in Asia. We feel that western nations are trying to put a ring around us to prevent our development in any direction. We Japanese demand the right to live!" Such utterances as these give adequate evidence of the intensity of feeling and responsibility among leading Japanese statesmen on this most important problem, which offers no easy solution.

As far as we can find out from official sources in Canada, California and Australia there is no sign of any coming change of attitude toward oriental immigration in these countries in the near future. How can we interpret this situation? Japan is accepted as an equal among the nations, and is treated with the highest honour; but as individuals the Japanese are rejected. Of this fact there can be no question. A gentleman in China, a Britisher, asked me recently if I liked the Japanese, and I replied that I did, and had many good friends among them. It is a fact, and one that we must frankly make known to our Japanese friends in all love and kindness, that the people in British Columbia and California do not like their Japanese neighbors; and not only there but in Korea, China the Philippines and India as well. It may also be possible that the Japanese also do not like us. I hope this is not true. But if it is only makes the situation more difficult.

I wish I could think that the problem on the Pracific coast were merely economic. I am sure that it is not only that. It is deeper than that. It is cultural, its is personal, it is moral, it is religious, it is racial. Our people

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say that the Japanese are not frank, that they are not honest, that they cannot be trusted. That was said to me less than two years ago by a prominent Government official in Canada, by a prominent business man in London, and by a Pullman car conductor in the United States. Whether this criticism is true or not, there is no question that it is well nigh universal in the West today. Our people say also that the Japanese are conceited, that they are over-ambitious and that they are unscrupulous in the choice of means to attain their ambition.

Now I believe that much of this criticism is unfair and untrue, that it arises form misunderstanding and prejudice. But its existance is itself a demand for correct and sympathetic interpretation. In a recent article by Dr. Inazo Nitobe in a Japanese magazine on the anti-Japanese feeling in America he accounts for it with the following reasons: 1. Chinese anger against Japan 2. Korean hostility 3. Anti-Japanese feeling in California 4. Anti-Japanese propaganda by British traders in China 5. Party tactics by opponents of President Wilson 6. German propaganda 7. The idea of Japan's militariam as a menace to democracy. It is very gratifying to see so frank a statement by so careful and scholarly a man as Dr. Nitobe. It is to be hoped that his statement will be widely read and carefully considered. There is no doubt that the Japanese have themselves largely to blame for the anti-Japanese attitude that is today pracitcally world wide. German propaganda will explain part of it, British and American commercial jealousy will explain part of it, labour rivalry on the Pacific coast and the policy of a white Australia will explain part of it, but when all allowance is made that can be made something remains. It is a painful fact that Japan's best friends are disappointed. They had expected more than has been realized; perhaps they had expected too much. But the intense nationalism of the Japanese still continues. In Hawaii Japanese schools are maintained to prevent the Japanese children being too completely Americanized, in Vancouver a fully organized and equipped primary school is maintained by the Japanese for their children, evidently to prevent them being Canadianized.

Now this is good policy for Japan from the nationalist point of view, but not from the international standpoint. It is believed in America that either the Japanese people or the Japanese Government do not wish their nationals to become citizens of Canada or the United States or any other foreign country. A prominent Canadian publicist said to me: "The naturalization of the Japanese is not worth the paper it is written on." This is is doubtless too sweeping, but there is evidence to support the assertion.

There is apparently a change taking place in the attitude of the Japanese people in Hawaii and America, and the Japanese authorities; but foreign government officials and public men are not yet convinced. Japanese business men are not trusted. Japanese women, be it said not to their shame, for they are for the most part helpless victims of the most soulless slavery that the world has ever known, are synonyms for prostitutes in foreign lands. This is a shameful libel on the fair name of the good women of Japan, than whom there are none better in the world; but it is the system of licensed prostitution that is to blame, together with the generally accepted low standard of sexual morality throughout the

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country.

These are the two fundamental points of weakness in Japan: a lack of frankness and truthfulness, and a low standard of morality in the relation of the sexes. The missionary knows that he has the solution of these great problems; and it is the conversion of a sufficient number of people to the spirit and the ideals of Christ to make a Christian conscience in the nation. We have our Christian friends in Japan, whom we know and love as our brethren and sisters in the Lord, whom we have trusted and in whom we have not been disappointed. And our prayer is that their numbers may be multiplied, their faith strengthened, their vision widened and their courage increased. They are the hope of Japan; and they and the five million Christians in the mission field, with their follow Christians the world over, are the hope of the nations and the only security of the new internatonalism.

OSAKA AFTER THE WAR

By KEISUKE MIYAZAKI

(DIRECTOR OF THE OSAKA STOCK EXCHANGE)

NO city or center in Japan has been more influenced by the great war recently ended in Europe than has Osaka, the greatest commercial and manufacturing city in the empire. During the war Japan's gold holdings increased from 353,000,000 to over 1,680,000,000 *yen*; but in addition to this the wealth accruing to enterprise apart from the Government amounted to about 1,000,000,000 *yen*, of which at least 70 per cent was distributed between Osaka and Kobé. This alone is sufficient to show what a degree of financial and general commercial prosperity Osaka has enjoyed during the war period.

The enterprises which gained the largest profits on account of the war were those engaged in shipping and transporation; and most of the big shipping companies and their directors are in Osaka, with the exception of the Nippon Yusen Kaisha, the head office of which is in Tokyo. The largest shipping company in Osaka is the Osaka Shosen Kaisha. As to iron works and foundries, most of those established in Tokyo and neighborhood during the war had to close down after the war demand ended, while those established in Osaka and vicinity are for the most part still flourshing. The spinning business also centers about Osaka and is in a very thriving condition.

The main enterprise of Osaka, however, is trade, Kobé being the chief port outlet, though the port of Osaka does a big trade too. After the war broke out the exports formerly coming to the East from Germany, England and other European countries were cut off, and Japan stepped into the breach to meet the demand for supplies in China, India and the South Seas. This led to a tremendous increase of trade. Most of these exports passed through Osaka, independently of where

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they were manufactured, some coming even from as far north as Hokkaido. The profits, too, were immense, and consequently the traders of Osaka and Kobé prospered as never before.

Traders in ships, iron and copper made the largest profits, but there was an endless miscellany of goods for which a great demand also continued during the years of the war. After the war ended and the demand slackened off there were some failures, especially among the mushroom enterprises that arose to meet war demands only. But this was not nearly so much the case in Osaka is elsewhere. Osaka, as has been mentioned above, came in for at least 70 per cent of the nation's war profits.

One of the most interesting questions now is as to where this money went and how far it will influence the prospects of Osaka in future? Of course bank deposits in Osaka have increased beyond all precedent, and numerous millionaires have been created in both Osaka and Kobé. Most of these are shipping men and merchants. A great number of thriving commercial companies have been established through the war period, and without any subsidy of assistance from the Government. Among the more important of such companies are the Oriental Iron Works and the Japan Dye Company, though these had some Government assistance at the start. On the whole, however, Osaka business has received little subsidy from official sources. Most of the funds accumulated through the war have gone into new capital for new enterprise or is otherwise invested in securities. Some of the investments failed, as, for example, the Kizu River Dock Company, which ceased to pay dividends after the war; but the money was not lost to the empire, as none of it had gone abroad. As few of our investments were abroad, even failures but tended to circulation of capital, being a mere change of hands.

One difficulty against which Osaka enterprise has to contend is scarcity of motive power. Electricity is very dear compared with some other cities. Spinning enterprise can afford such high cost for power, because the profits in this line of business are very lucrative; but such high cost for power is fatal to nascent enterprise, and has greatly retarded the progress of the city. In order to bring about a necessary change in this respect several prominent business men of Osaka are now planning an extension of hydro-electric power plants, by forming new companies for that purpose. The companies at present under formation or promotion are the Ujigawa Electric Company, the Osaka Electric Company and the Keihan Electric Company, all of which are in existence, but which are organizing extensions of plant. These companies have been engaged in a three-cornered contest for profits, to the injury of enterprise. But when they have carried out their projected extensions it will be possible for them to reduce the price of current to at least 1.5 *sen* per kilowatt, the present price being 5 *sen*. The extensions propose to obtain some 200,000 kilowatts more than at present. It is possible, however, that these three competing companies will see their way to amalgamation in two or three years, which may lead to further monopoly; but Osaka is a city of great activity and enterprise and will not allow combinations to defeat or prejudice general enterprise. With the availability of further electric power, when the new enormous station is completed, Osaka will witness a still

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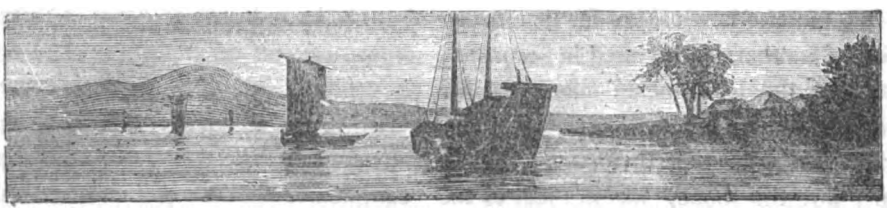
greater extension of enterprise.

According to present conditions, to obtain one kilowatt of electric power three pounds of coal are essential; and that much coal is worth at present 4.5 *sen*; and when other nesessary charges are added, one kilowatt, it is clear, cannot be produced for less than 5 *sen*. Many consumers have to pay six *sen* per kilowatt. For the average company this cost of electric power leaves too small a margin of profit for satisfactory prosecution of enterprise. It it is too much to expect that the price of coal will soon go down to a figure enabling electricity to be produced cheaper. Coal prices are enhanced by the immense capitalization going on from war profits. The only way out of the difficulty is to utilize water power; and consequently the promotion of hydro-electric enterprise is what Osaka wants. Every busiuess man in Osaka is anxiously awaiting this desirable consumation. Even the Imperial Government is at last waking up to the necessity of doing more to encourage such enterprise and this will have a good influence on the prospects.

For hydro-electric enterprise Japan is one of the most favourably conditioned countries in the world. Japan is a land of high mountains and plentiful swift running rivers and streams everywhere. Hitherto the Government has been unwilling to grant permits for the establishment of hydro-electric plants unless the promoters could give a guarantee as to where the current was to be consumed: a truly absurd condition. This has been a great hindrance to industrial development in Japan. The present Government, however, has happily abolished this curious regulation and allows the establishment of hydro-electric plants anywhere. The old regulations, too, prohibited the conveying of electric current from one prefecture into another, another absurd rule which the present authorities have eliminated. With this new freedom granted to electric enterprise great extentions may be expected everywhere, and Osaka will be able to take every advantage of it. In the United States, for instance, one kilowatt of electric power costs only four-fifths of a *sen*, as against our 5 *sen* in Japan. With plenty of water power, and also plenty of coal if it were but mined at proper prices, Japan is one of the most fortunately situated countries so far as electric power is concerned; yet we are suffering for lack of it.

The three large companies already referred to have their water sources in Gifu, Fukui, Nagano and Toyama prefectures. But there are numerous other fruitful water sources for power plants, awaiting capital and sufficient enterprise to apply it.



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AMERICAN INFLUENCE

By ZENJIRO HORIKOSHI

WAR always makes a country suddenly properous or as quickly miserable, according to whether the battle is lost or won. Before the recent war America was regarded as third or fourth rate country in the matter of armamental equipment. Now, however, America has emerged from the war as one of the first nations of the world in naval and military power. And her influence on international problems has come to be quite as powerful as her material strength. Before the war Russia was one of the most powerful military nations in the world, but the war has brought her to ruin, and now she is one of the weakest of nations. England was even before the war one of the greatest naval Powers, though she proved in some measure vulnerable to the German submarine campaign. Had the Germans been possessed of a few more submarines they might have been able completely to encircle Britain and isolate her. Even as it was, had America not come to the rescue the condition of England might have been deplorable. (There is no ground for such an opinion: Ed. J.M.)

Thus while the war led some of the nations of the world to betray their weak points, it but made more manifest the strong points of the United States, both in finance and defence. America today stands out conspicuously as one of the most powerful countries in the world. For an example of a country that has experienced a reverse condition we may take Egypt. Since 1883 that land has been under the protection of England, no ruler being able to ascend the throne without British sanction. Consequently Egypt has come to be regarded as a mere dependency of England, with a British official supervising its administration. At the Peace Conference America practically acknowledged the supremacy of Britain who must feel very grateful to Uncle Sam for all these favours. It is very evident from the British press that England was grateful to America for this assistance in the enhancement of British power in Africa. In fact some people out here regarded it much in the same light as the case of one our ancient feudal lords obtaining recognition from a superior and feeling unduly elated over it. But is it not quite ridiculous that England, the mistress of the seas, and one of the first nations of the world, should be thus beholden to the United States and humbling herself before America as a vassal to a lord? (Here is a further misunderstanding due to ignorance of western civilization: Ed. J.M.)

Another thing that causes a smile in Japan is the action of England in purchasing the ancestral home of George Washington, the enemy of John Bull in the war of independence, and setting apart the place as a center of affection

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between England and America. It was Washington who declared war against England in 1773, and pushed it to a successful conclusion, thus separating Britain from her American colonies. According to all the rules of the case England should regard Washington as a traitor! (What about General Saigo, who led the Satsuma rebellion, and whose monument is conspicuous in Tokyo? Ed. J. M.) How is it that the British people have thus decided to preserve the old home of the Washington family at an outlay of some 84,000 *yen* and to collect there all the more interesting relics of the family, and further to provide an endowment of 250,000 *yen* for the upkeep of the place? All this goes to show how anxious England is to be hold the good-will of the United States, and to preserve the present amicable relations between the two countries.

At the Peace Conference while President Wilson did not claim any indemnity, in accordance with the principles of his famous 14 articles of peace, Lloyd George on the otherh and demanded an enormous indemnity for England (sic) in order to rehabilitate his country for her expenses in the war. He felt the influence of President Wilson, however, and had to reduce the amount claimed as indemnity. While England is thus beholden to the consideration of America, France, whose country was decimated by Germany, many important commercial and industrial centers being wiped out, facing the nation with bankruptcy, insisted on and obtained a vast indemnity from Germany. President Wilson at first tried to reduce the amount demanded by France also, being encouraged by the readiness of the British Prime Minister to acquiesce in his principles, and for a time there was danger of rupture in the Conference. But rather than force this President Wilson decided to give in and approve the demands of France. At this juncture the British Government entertained doubts as to the dealings of President Wilson and Mr. Lloyd George and despatched a telegram to the latter not to waste too much time on such matters as the League of Nations but to begin with the peace negotiations at once and push them to a conclusion as quickly as possible. The reason was that the League of Nations brought up such difficult questions as the Independence of Poland, the national boundaries of Rumania, the Fiume question and so on, to discuss which would prolong the session of the Peace Conference indefinitely. Lloyd George, therefore, hurriedly returned to London and stated the whole situation privately, and so obtained the consent of his Government to things as they were. The different attitude of the British premier toward the question of British indemnity was due wholly to deference to President Wilson and America.

It is thus apparent that the leaders of thought and government in England as well as the people generally are very anxious to please America and are doing everything to avert a clash of opinion, even to eating humble pie. When we compare the present attitude of America toward England what a contrast it seems to the indignation evinced toward British despotism in the 19th century! America has thus not only increased her influence over England but over Europe as well and is now preparing to extend this influence even into the Far East. At present her aims in the orient seem to be mainly financial and economic, with little attention to political or administrative matters. So long as this policy continues

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there is little risk of clash with the policy of Japan in East Asia; for Japan can have no objection to America developing the resources of the East and thus enriching this part of the world. Such exploitation will hardly interfere with the development of Japan, who can always make cheaper goods and command a more ready market in East Asia than can America. If America confines her operations to developing the great resources of China and Siberia Japan can have no objection, as it will be to Japan's benefit equally with the other countries concerned. Japan should be very careful not to give America the impression of being opposed to her exploitation of the natural undeveloped resources of China, as this might create complications.

ANIMAL SPIES

By K. ISHIKAWA

THE use of animals as spies has been a military art practised in Japan from remote times. The animals so used were the dog, fox and rat, which were duly trained for the purpose. The animals mentioned were selected because, for such a purpose as spying, they are the most amenable to training, and have proved the most successful in operation. They can be trained to understand human will and language to a marvellous degree. The fox can be trained even to imitate the human voice, and the power of the animal in this direction is very effective especially when trained to utter low sounds. It is only common knowledge that dogs and cats can be trained to understand human speech. A well-trained dog can easily grasp one's meaning when ordered to go away, or to approach; and so can a cat. If you order a dog to approach you when he knows very well you intend to punish him he again reveals to a wonderful degree an accurate knowledge of your mind. Dog-killers are never successful in having dogs obey them, and dogs will not be persuaded to come near them, even for food. In order to win the confidence of animals and then train them one has to be kind and gentle towards them. Animals are most susceptible to affection, and readily averse to the opposite, even beasts of prey. The writer has had an extensive experience in the training of birds and horses and knows whereof he speaks.

The fox must be reckoned among the most clever of the wild animals. In Japan there no less than six kinds of foxes. The *osaki* is the fox with the divided tail, as the name implies. Then there is the *izuna*, so called because it is believed by some to be used as a messenger by a god of the same name in the province of Shinano. Another fox is known as the *kuda*. The three species aforementioned are all small foxes. The white fox and the black variety have disappeared from Japan, though they still exist in China. Recently the Government has been importing black foxes for breeding purposes from Prince Edward Island in Canada. It is said that there is

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still a few of these foxes wild in Hokkaido, but the number is so small that they are never seen.

In Japanese mythology the fox is represented as having been born first into this world at the descent of the Sun Goddess, and even now when a fox is seen he is regarded by most of the more humble classes as a messenger of heaven, especially of the god Inari. The rat is considered to be the messenger of the god Okuninushinomikoto, while the dog represents the god Yamatotakeru-no-mikoto; and the pidgeon carries messages for Hachiman, the god of war. These were all used as spies by the Japanese military authorities in feudal times.

When a military officer desired to ascertain certain geographical facts as to situation of a camp or fortess held by the enemy, he found the dog or the fox his most efficient spy. In feudal times certain places were always guarded and all travelers passing either way through these barriers were strictly examined, while other likely places had watchmen hidden; but the entire country could not be so covered. For this purpose the ubiquitous fox was utilized. Human spies guarded the pathways over the mountains and across the plains; but the fox guarded the wilds and other pathless regions. The fox is small and not easily seen; he knows every foot of the country he traverses. Always on the trail the animal spy follows the human spy. When the fox or the spy dog perceives or detects the presence of a human being in the course of his patrol he utters a faint sound which his master behind understands and notes. The animal utters various sounds, and these are signals for the master to follow up or retire, as the case may require. The animal is trained to vary the cry whether the enemy is approching or retreating. When the master finds he has lost the trail and cannot find his way out of the forest or mountain he imitates the cry of the fox and gets a reply that guides him the way he desires to go. If he continues to cry or bark in a special way the fox will come to him and lead him aright. Even today hunters adopt the same methods.

Some of these foxes have been trained to perform deeds almost incredible on behalf of their masters. For example, when the spy comes to a precipice or cliff he finds it impossible to ascend, he puts the end of a rope in the fox's mouth; the animals finds its way up the cliff as no human being could do; and when it reaches the top it walks round and round a tree holding the rope in its mouth, while the man at the other hand pulls himself up the cliff. The fox will hold on till the master arrives. In the same way the animal is used to discover a way down cliffs or precipices. He can also fasten his rope to a tree, using a bow knot; and after he descends the rope the fox will pull open the knot and the man recovers his rope. If the spy is obliged to pass the night in a mountain or some remote place where the air is very cold, the fox will lie up against him all night and keep him warm. The animal has a keener sense of smell and an better instinct for situations than his master, and is thus able to keep the latter informed about every step of the way.

There are frequent references to the use of animals in this capacity in Japanese literature. For example, in the famous novel, *Yumiharizuki*, Tametomo is represented as being rescued by his dog Nokazé from a venomous serpent, one day while he was out hunting. The fox

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can even make light for his master when the darkness is too extreme. All the master has to do is to give him a certain kind of bone to carry, and as he breathes on it there is an emission of phosphoresence that the man can easily see, and follow the animal. The bone can be picked up often in the mountains where skeletons of dead animals are found. If an enemy sees this light he is more apt to be afraid of it than to approach it, as he thinks it a will-of the-wisp. Even spies placed in charge of barriers used to keep a dog or a fox always near them, as this precaution allowed them to doze or even sleep on duty; and also when a spy was surveying an enemy's position the fox enabled his master to know whether the sentinels were asleep or awake, and how the situation was.

Rats too were used as spies by the army officers of feudal Japan. The spy carried his pet rat in his sleeve. On approaching the position to be spied upon he took the animal from his sleeve and let it go free. The rat was trained to pick up any bit of paper it could find and bring it to its master. Accordingly it would penetrate into the apartments of the officers of the enemy camp in a noiseless manner and steal off with any pieces of paper it saw, which, perchance might contain the enemy's plan of campaign or tactics for the ensuing battle. Some times the rat was trained to make a noise in the enemy camp and awake the sentinels, so that after finding they had been disturbed only by a rat, they would become more indifferent than ever and go soundly to sleep, not to be awakened by the human spy close on the trail of the rat. In this way many a spy has been enabled to steal into a samurai camp and get away with valuable information.

Another dodge was to hide oneself under the floor of the enemy's house or camp, and let out the rat to find out whether the occupants of the house were asleep or awake, or if asleep, whether they were sleeping soundly or not. For this reason the floors of daimyo houses were made double and in the case of greater daimyo, including the shogun, threefold. Now it is supposed to be done to keep out dampness but the original reason was to prevent the entrance of spying rats.

The mansions of all the old feudal lords and all the persons of distinction in ancient times were built with one long corrdor running along one side, sometimes called the *uguisu-bari* because if anyone walks along it the creaking boards emit a sound like the song of the *uguisu*, or bush-warbler. This passage way is usually made of *hinoki*, or cypress wood. The edges of the boards are so fitted that they give forth the peculiar sound mentioned no matter who walks on them. In the old Chionin palace at Kyoto one has a good example of the *uguisu-bari*. Now this was done simply for the purpose of revealing the attempt of spies to enter the house at night. In one of the older plays of Japan Ninki Danjo becomes a rat and creeps into a certain room; but he is caught in the act by Onosuké and knocked on the head. This is no other than an imitation of the spy system of feudal times.

The method of using animals as military spies reached the height of perfection in Japan during the period of the civil wars. After the warring daimyo were put down and peace was permanently established the spy lost his job and his talent and efficiency declined. Most of the spies came up to Yedo, the Shogun's capital, as a likely place to find their

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services continued. The Shogun naturally had considerable use for spies, and sent them to various corners of the empire to inform him of what was going on. During the period when the possession of Osaka castle was uncertain the Tokugawa shogun kept many spies in that region; but after the fall of the fortress these returned to Yedo. To the more important of these trusted ones the Shogun gave extensive lands and estates, and pensions to others. They were regarded as the *kitsuné-tsukai*, or men who spy by a fox, and in later years, their fortunes having declined, they made a living by fortune-telling, palmistry and such occult arts. This sort of thing greatly prevailed in Yedo up to the Restoration in 1868, and there is a good deal of it even still, though the fox-workers now find credit for the most part only among the more ignorant folk.

PEACE AND THE WORLD

By Dr. G. MITSUKURI

(Late Professor in the Tokyo Imperial University)

As the object of historical study and criticism is concerned with the past, it is very difficult for the historian to gauge properly the future and outline the development to be expected. It might be thought comparatively easy for him to turn prophet and indicate the development to be expected by mankind in the way of change. But it is not so easy to know the future. Most of the forecasts offered by historians have proved to be mostly inaccurate. To ask a historian about the course of the world is like asking a boatman about the course of a river; the boatman knows that the river never runs straight, and that it has its humours, now toward this side and now toward that, even changing its channel betimes; and it is just as futile for the historian to attempt to indicate the current of future history. Even since the signing of the Armistice how the currents of history have changed!

The world is ever marked by change; and no one can accurately indicate just what the change will be. As time evolves the changes of the world become more numerous and complicated. Historians are constantly calling up the past to throw some light on the future, but as the years go on the future seems to be separating further and further from the past. During the war in Europe there occured many changes that no prophet could have foreseen. Who could have imagined before the war that Russia would have fallen to priece as she has done! Or who could have predicated that Germany would have been as completely defeated as she has been! It was easy enough to infer that since Germany had agreed to the armistice conditions she would be sure to sign the treaty imposed by the Allies. Even when she offered the natural opposition displayed by her delegates no one doubted that Germany would sign

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the treaty. Germany well knew that her only hope of salvation was to set her seal to the Treaty of Peace. The calmness and dignity maintained by the Germans in the face of utter defeat showed them to be a great race like the Anglo-Saxons and the Latins. Yes, it was easy to see that Germany would sign the Peace Treaty; but what prophet or historian will be bold enough to foretel the future of Germany?

This problem for some time will prove one of the enigmas of history. One thing, of course, is clear to even the most unthinking mind, namely, that Germany will not be able to recover her former efficiency and power for at least thirty years. It will take Germany longer to recover from this war than it took France to recover from the effects of the war of 1870. Even then Germany will be wholly unequal to other Powers in armaments. Economically she will be weak, too, as she is now almost exhausted and cannot hope to import capital, besides being under very heavy taxation for war debt and indemnity. The economic rehabilitation of Germany seems like an impossible task. And if a Rhine republic should be established the case would be worse than ever. No matter now Germany recovers it is too much to suppose that she will easily regain the world-influence she exercised before her defeat, as he navy has been annihilated. No doubt Germany will at once set to work to repair her war losses industrially and financially; while she will probably send abroad many immigrants, especially to South America, as the papers already state. Germany was skilful in utilizing the mailed fist to encourage her prosperity before the war, and it will be interesting now to see how she will be able to use her native skill in this direction after losing her iron claws. Learning has long been the pride of Germany. Some of her scholars and scientists still are left; but many of the promising young men have been slain in the war. Indeed many of the more competent German scholars and scientists may find better employment abroad than at home, especially in the United States, and this will deprive Germany of much of the brains she now needs. Thus the future of Germany affords little ground for optimism.

What of the future of the Allies? That is as difficult to predict as is the future of Germany. All one has to do is to speculate a little on the process of negotiations among the Allies to see that their future relations are very uncertain. It would be rash indeed to speak definitely of their future. The League of Nations has been inaugurated but there is no ground for believing that it is firmly established. It has no more assurance of its perpetuity than had the famous Holly Alliance. Usually when a number of nations unite in this way for mutual interest it is inevitable that differences will arise, from conflict of interest if for no other reason. The terms of the League of Nations by no means suggest impartiality of interests among the members. Some countries will be greatly benefited by the terms and others as much injured. Therein lies its weakeness and the seed if its undoing some day. The whole thing leaves upon the mind of the historian the possibility of some sudden change which the future has in store. Italy, for example, which nourishes a grudge in regard to the Peace Treaty, will probably foment difficulty in the future.

As to the mutual harmony of England, France and America in future, opinions vary. They may remain friendly or

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come to daggers drawn, but no one can tell. What the world is more concerned with is the problem of the effect of the war on civilization. On this problem also most of the prophets and historians forbear to express any definite opinions. The future makes cowards of us all. All seem agreed that the future will be different from the past, that conditions after the war will be quite different from those prevailing before the war. This, however, is a safe forecast and means very little in itself. The new idea that the present peace is to be founded not on skilful negotiations and force but upon righteousness and justice is supposed to make a vital change in international relations. Others hold that in the future as in the past peace will depend on a balance of power and on armaments; and others again believe that war has forever ceased, and that henceforth all conflict between nations will be economic. While this sort of speculation goes on most of the great Power are touching up their armaments and armour and keeping ready for further bloodshed. Some see a future war in the conflict between the political democracy of England and America on the one side and the social democracy of northern Europe on the other: a war of classes so to speak, ending with the destruction of autocracy in all its forms. All are thus like blind men feeling and elephant and trying to describe their impressions, one saying the animal is a big leg, another contend he is a little tail, a third a tusk and a fourth a trunk, and so on. We are too near the war yet to gain a proper perspective of its results; and the historian is wisest who maintains a careful reserve as to opinion.

JAPAN'S RICE PROBLEM

By Dr. TAKAO OKABÉ

(PRESIDENT OF THE SOEN HOSPITAL)

OWING to high price of rice in Japan there has been a search for substitutes, and some of this speculation in new foods is likely to prove injurious to the national health. Some are advocating the cultivation of potatoes instead of rice, as a substitute; but rice is better food than potatoes and they can never become a satisfactory substitute for rice, the main food of the people. The present rice deficiency of the empire is about 20,000,000 bushels annually; but this amount could be easily made up by more extensive cultivation. Moreover, much of the rice crop is wasted by polishing the rice, taking off the most nourishing part of the cereal. Thus the nation is losing much food by this bad habit of demanding polished rice. It is not too much to say that at least ten per cent of the total yield of rice is lost by the present method of preparation by polishing. Unpolished rice is far more nourishing to the human body than that now consumed by the Japanese; and yet very few eat unpolished rice, either not caring

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for it or thinking it derogatory to their dignity to do so.

If the annual output of rice in Japan be taken at 250,000,000 bushels and the annual loss through polishing be put at 25,000,000 bushels, it is easy to see the great loss to the nation, physically as well as economically. If the people of Japan would but make up their minds to eat even half-polished rice the saving would be immense and the result to public health very beneficial. It is obviously very foolish to throw away the best part of the grain; but most people do not follow reason: they follow habit. One would think they would adopt the wiser course even for the sake of health if not for their pockets; but here also habit is more powerful than reason. Men do not stop smoking or taking alcohol because it is bad for the health; and so they do not stop eating polished rice because it is bad for the health, to say nothing of the saving thereby.

Another thing is that in polishing rice so much as is done at present the cleaners have to use fine sand; and all of this is never quite taken out of the rice, thus rendering it in another way injurious to the health of the body. The method of cleaning, however, should be prohibited by law. It is a mystery why the authorities have so long remained inactive in regard to this menace to the nation's health. It is clear that if 2,500,000 *koku* of rice could be saved annually by not polishing the rice consumed by the public, there would be little difficulty in making up the annual deficiency in our food consumption. It is observable that the Japanese people are much more fastidious about their food now than a century ago. In the days of the Tokugawa shogunate the poorer classes could not afford rice. They were content to subsist on barley and beans. This class of people now eat the best polished rice, and are loud in complaint because the price of it is getting beyond them. But if they would eat rice mixed with beans, as their ancestors did, they would easily make ends meet in regard to food. In the feudal days the poor were not even allowed to eat polished rice on ordinary days; they had to eat it mixed with barley or millet. In the mountain regions the people had to eat millet mixed with Deccan grass, giving up the custom later because the grass was needed for fuel. But a return to these conditions is what the people of today will not have. Yet it would be the best way of meeting the present difficulties as to the high cost of living.

It is very important that the people of Japan should learn to live on the products of their own country. For some years now the annual deficiency in rice has had to be made up by imports from Korea, Formosa and other countries in the East. If Japan cannot live on her domestic food products what would she do in time of emergency when foreign imports might cease? A law should be passed obliging the people to return to the food of the old days, mixing rice with barley, millet or Deccan grass, and thus reëstablish our independence of foreign countries in regard to food. It is easier to do this than to extend the area of rice cultivation suddenly. If Japan takes to eating potatoes, as advised by the Government, the health of the nation will be appreciably affected. Japanese physique will deteriorate, and a sickness known as English-sickness, which prevailed in Iwate ken last year, will be induced. Too much potato food causes a softening of the bones, frequently seen among the poor in Eng-

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land, who eat too many potatoes. A reasonable amount of potato food is all right; and sweet potatoes and yams should be included; but too much of this food will, as has been stated, lead to bone deterioration, which is as bad as deterioration of character. If a certain amount of fish be taken with the potatoes it will prevent bone deterioration. But the best food is rice mixed with other cereals, and avoid potatoes as much as possible.

There are those who fear that even the food consumed by our ancestors, consisting of rice mixed with barley, millet or Deccan grass, would prove insufficient for modern needs; but there is no need to fear this. The people who live on such food are as healthy as any other, and live longer than those who subsist on polished rice. The Government is now giving careful attention to the study of foods but seems to be more concerned with the standard of food, the number of calories and so on, than to increasing the amount of food required by the nation. A scientific study of foods is, of course, to be commanded, but this alone cannot remedy the present situation. It would be better to go into the remote places and examine the food of the people there who have long been unable to afford a rice diet. Rice mixed with Deccan grass is not palatable to people at first; but a diet of 70 per cent Deccan grass and 30 per cent rice will prove sufficient to keep the body in good health, other things being equal; and by persisting in the diet it soon becomes palatable to any one. Those resorting to this diet, however, have to take more salt, which is done by the poor mostly by eating herring, or miso soup.

The people in the mountain regions of Japan who live on this diet of grass and rice are quite healthy. One might not think so at first when one sees how pale they look, especially the children, which give the impression of being underfed; but their flesh is quite hard and their physical constitution is strong, being able to carry great weights without showing signs of exhaustion. The children of these mountaineers grow up to be robust and healthy specimens of humanity, quite the equals of their city brothers. In being examined for conscription they almost invariably pass the examination for healthy physique. They do not droop in old age and have good teeth. Their eyesight is good even into old age, and the men are seldom bald. There is less sickness among them than among others. Their good health must be ascribed largely to the food they eat. As a physician, always engaged in ameliorating disease and trying to restore health, I am convinced that the people of Japan lose much by confining their diet to polished rice; and I advise that a greater variety of food, along the lines above suggested, should be adopted by the nation.

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POLITICAL CLOUDS

By S. FUJII

THE Opposition party in the Imperial Diet, the Kenseikai, seems now to be adopting the tactics of the party in power, when it was out of office, namely, a species of gentle criticism that will carry with it no bitter memories when the time comes, as come it must, for the Kenseikai to pass into power. This is the explanation of the present vague and semi-kindly attitude of the Kenseikai toward the Administration. Most of the criticism offered by the Kenseikai is too timid and inconclusive to be considered more than criticism merely for the sake of having to say something, as may be seen from the report of the 41st session of the Imperial Diet recently published by the Kenseikai. On the floor of the Diet some members, like Mr. Taketomi, opposed the policy of the Seiyukai strongly, but most of the Opposition members carefully kept to the policy of reticence; and when the Budget was introduced the Kenseikai passed it without a word, much to the surprise of the Government. It was especially remarkable that while the younger members of the Opposition did most of the talking, the leader, Viscount Takaaki Kato, said hardly anything, keeping his keen blade sheathed throughout the session.

The attitude of the Opposition must, therefore, be regarded as one of compromise. This shrewd policy is to be ascribed to the leader of the Opposition. Viscount Kato is observant enough to notice that the present cabinet, representing, as it does, the first party cabinet in Japan, has been very favourably received by the nation, and it commands a majority in the House. It would naturally not appeal to the public if the Kenseikai showed any disposition not to give the Hara Ministry a fair chance, and fly in the face of public opinion. As time has gone on, however, the people are not so well satisfied with the cabinet as at the beginning of its administration. Several things have happened to cast doubt on the capacity of the cabinet to meet and overcome the difficulties that face the nation. With the abnormal increase of currency circulation and the consequent high prices and unprecedented cost of living, all of which the Government has done nothing to control, public opinion is growing more and more averse to the Hara cabinet. Other questions that have brought reflection on the competency of the Ministry have been its failure to secure recognition of the race-equality proposal at the Peace Conference, and its inability to manage the Shantung problem without exciting the animosity of the Chinese and also some foreigners. This failure to control prices and to exercise adequate diplomacy the Kenseikai has taken advantage of to incite further dissatisfaction with the Government. The cabinet is accused of being satisfied with its blunders instead of paying attention to the welfare of the nation. In this way

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the Kenseikai hopes to influence the prefectural elections in favour of a change of government.

Recently in speeches and letters to the press and in various other ways the Kenseikai is carrying on a steady opposition to the Government. Viscount Kato has broken his long silence by a vigorous address delivered before the Kwanto meeting of the Kenseikai, which was tantamount to a declaration of war against the Hara cabinet. At the meetings held at Osaka, Kanazawa and other places the same line of policy was adopted. This renewed activity of the Opposition is one of the most remarkable features of the political world in Japan at present. Whether the points made by the Kenseikai are well taken or not we need not discuss now. It is only important to point out that the basis of attack on the cabinet is its alleged failure in the sphere of international diplomacy. The Government ought to have been able to secure the acquiescence of England, America and France in regard to its proposal for recognition of racial equality; the Japanese delegates at the Peace Conference were excluded from some of the more important meetings of the Powers, thus compromising the national dignity of Japan; the cabinet assumed a neutral attitude toward the northern and southern factions in China and consequently lost the favour of both; the cabinet allowed an anti-Japanese feeling to gain force in China over the Shantung question and is thereby losing the advantage it gained over the impertinent opposition of the Chinese delegates at Versailles. Such are the main charges on which the Government is accused of incompetency. What has the Kenseikai to say about them?

Jealous of the cabinet's prestige the Kenseikai regards even the government's successes at the Peace Conference as failures, so that one might be tempted to ask whether the Kenseikai were glad of the cabinet's alleged failures in order that it might be compelled to give way to the Opposition party? But where are the failures to which the Kinseikai is pointing? Most of Japan's proposals at the Peace Conference were accepted. The Shantung problem has caused some discussion and excitement, but on that question the Peace Conference gave Japan just what she asked. As to the anti-Japanese sentiment now prevalent in China its orgin may be ascribed to the policy of the Kenseikai itself, which, when in power, presented the notorious 21 demands to Pekin, and thus created the present illfeeling towards Japan. As to the proposal for racial equality it was not a thing the Powers could be expected to approve. Thus, to careful minds, the grounds of the Kenseikai opposition to the present cabinet do not seem stable; and the attitude of the Opposition appears like self-advertisement propaganda.

The present relations of the Government to the Opposition simply amount to a process of wordy warfare that means very little. But no doubt the next session of the Imperial Diet will prove to be one of the most interesting in its history, and probably a motion impeaching the Government will be introduced. Yet it is not too much to believe that the Seiyukai Government will be little affected thereby, and will continue to hold its own for some time to come.

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MONTHLY RECORD OF EVENTS

(JUNE 25 to JULY 25)

June 25.—The War Department decided to despatch part of the Fifth Army Divivion to Siberia owing to increasing depredations by the Bolsheviks in Maritime Russia.

This day was the 17th birthday of H.I.H. Prince Atsu.

June 26.—The Minister of Foreign Affairs announced the conclusions of the Peace Conference at Versailles and intimated that as a result of the conclusions reached there would be some changes necessary in the Anglo-Japanese Alliance, so as to bring it into harmony with the League of Nations Covenant. The changes, however, would but tend to make the Alliance more effective than ever.

June 27.—His Majesty the Emperor despatched messages of greeting and felicitation to all the sovereigns of the Allies in regard to the signing of the Treaty of Peace. The Imperial Government decided to proclaim July 1st as a public holiday in celebration of the Peace Treaty.

June 28.—Lieutenant-General Ken-ichi Oshima resigned as commander of the Tsingtau garrison and was succeeded by General Yuhi, Chief of Staff in the army in Siberia.

June 30.—It was reported in the press that H. I. H. Prince Kan-in would be Japan's envoy to convey personal greeting from the Emperor of Japan to the Allied nations in connection with the conclusion of peace.

Another army officer was killed in an aeroplane flight at Tokorozawa aerodrome.

The Minister of Home Affairs issued admonitions to the municipal officials of the various towns and cities of the empire to treat those under them generously in view of the great advance in the cost of living.

His Majesty the Emperor received a message of felicitation from King George of England in regard to the signing of the Treaty of Peace.

July 1.—This was a national holiday in honour of the signing of the Treaty of Peace. Government and other official celebrations were held in Tokyo and various official centers throughout Japan.

July 6.—Districts in the south, especially around Okayama and Hiroshima, suffered great damage from heavy rains and consequent floods.

The Department of War announced its decision to employ female nurses in military hospitals, an innovation due to the influence of the European war.

The Japanese naval officers returning from patrol service in the Mediterranean

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Sea, including Vice-admiral Chisaka and Rear-admiral Sato, were banqueted by the Emperor.

Premier Hara gave a garden party at his official residence in honour of the signing of the Peace Treaty, inviting both Japanese and foreign guests. The Minister of War gave a similar reception for the same reason, attended by about 1,000 guests.

July 10.—General Hasegawa, Governor-General of Korea, arrived in Tokyo to make a special report on conditions there to his Majesty the Emperor.

July 11.—Four German submarines alot ted to Japan arrived off Tokyo in charge of Japanese officers from Malta, and were viewed by large numbers of people.

July 12.—The placing the roof on the new Meiji Shrine was celebrated by a special ceremony.

His Majesty the Emperor gave a special banquet to civil and military officials in celebration of the signing of the Peace Treaty.

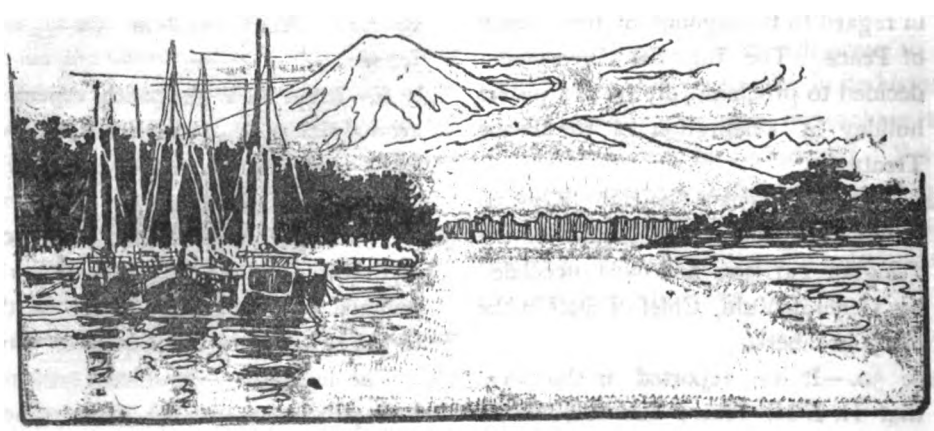
July 16.—Count Taisuké Itagaki, the champion of Japanese liberalism, passed away at the age of 83. He was one of the most distinguished of the Tosa leaders in the early Meiji Restoration, and was once attacked by an assassin and severely wounded, because of his ideas on liberalism and democracy. His memorable words when the assassin attacked him still ring through the annals of Japan as a good omen for the future of constitutionalism in this country: "Itagaki may die, but liberalism shall live!" He attained to the office of a Minister of State but his principles never made him popular in official circles and he lived mostly in retirement.

July 17.—Death of Dr. Kenzo Wadagaki, one of the most distinguished scholars of the empire, and a Christian, under which auspices he was buried.

July 20.—Count Itagaki's funeral, which was attended by many thousands of mourners.

July 21.—Their Majesties, the Emperor and Empress, proceeded to the Imperial villa at Nikko for the summer months.

July 23.—The Chief of the Naval Staff, Admiral Shimamura, entertained the Commander and officers of the French warship d'Estreés and the French Ambassador, at the Naval Club, Tsukiji, in honour of their visit to Japan after the war.



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ADMIRAL BARON SAITO, THE NEW GOVERNOR-GENERAL OF CHOSEN;
AND DR. RENTARO MIDZUNO, NEW CHIEF OF THE CIVIL ADMINISTRATION

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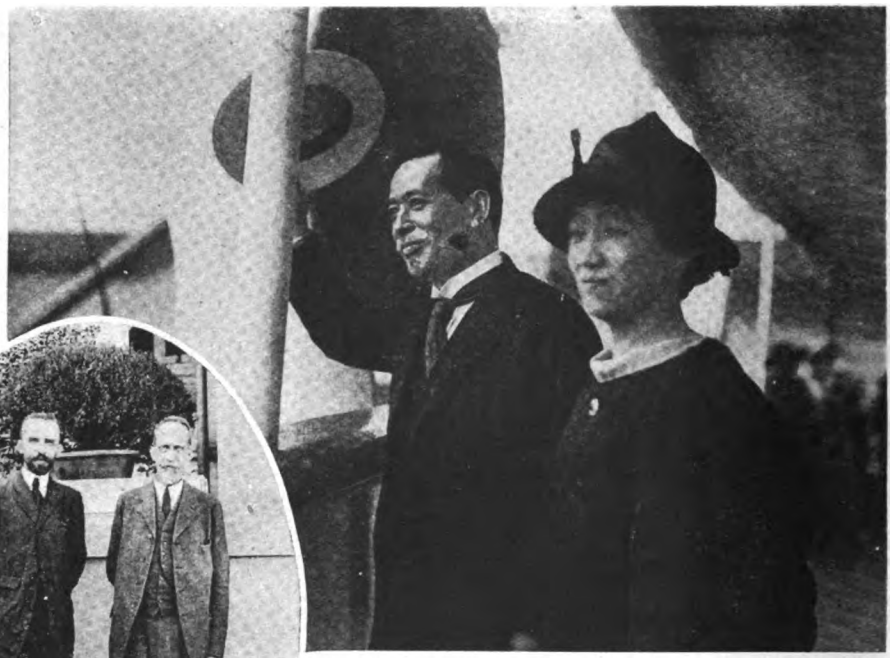

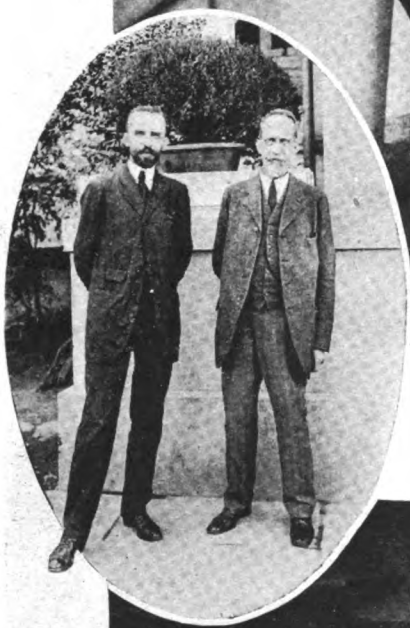

VISCOUNT AND VISCOUNTESS ISHII ARRIVE HOME FROM WASHINGTON

PRESIDENT OF UNIVERSITY OF LYONS VISITS JAPAN (RIGHT)

BANQUET GIVEN BY JAPANESE LADIES TO PROFESSOR FURNESS OF WELLESLEY COLLEGE

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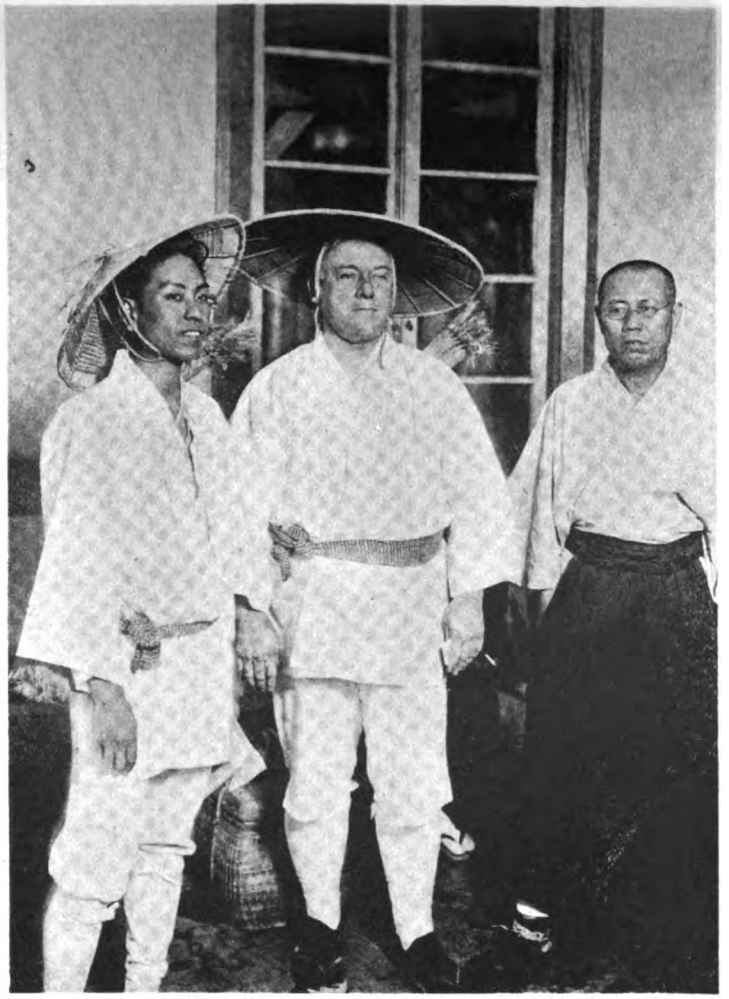
CZECH ENVOYS ARRIVE IN JAPAN



PROFESSOR STARR OF CHICAGO UNIVERSITY
CLIMBS FUJISAN IN PILGRIM GARB

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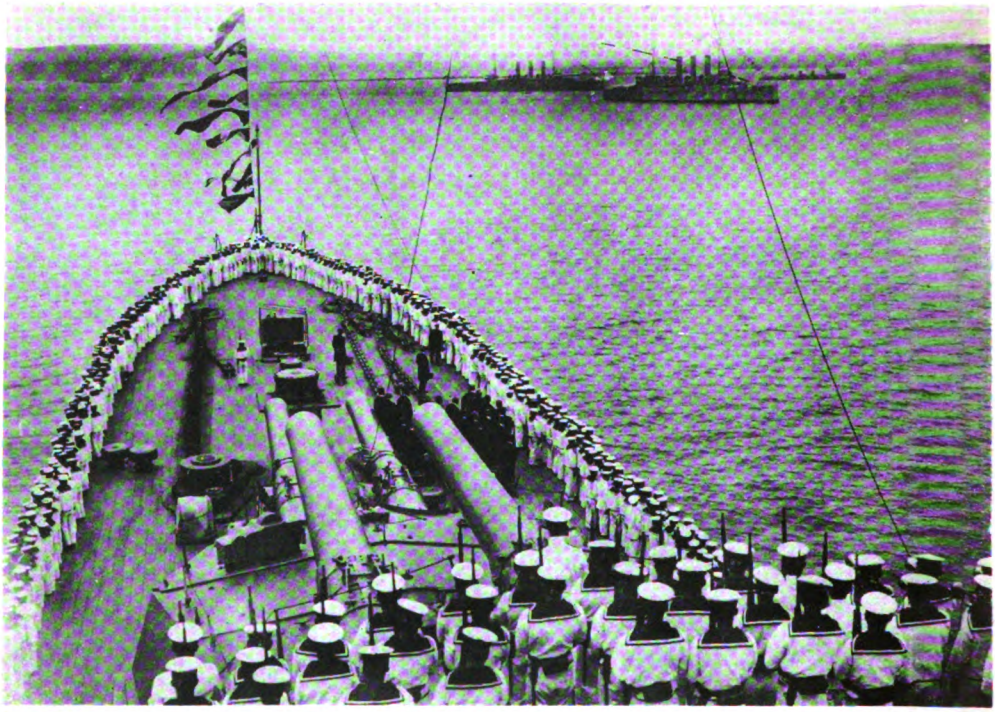
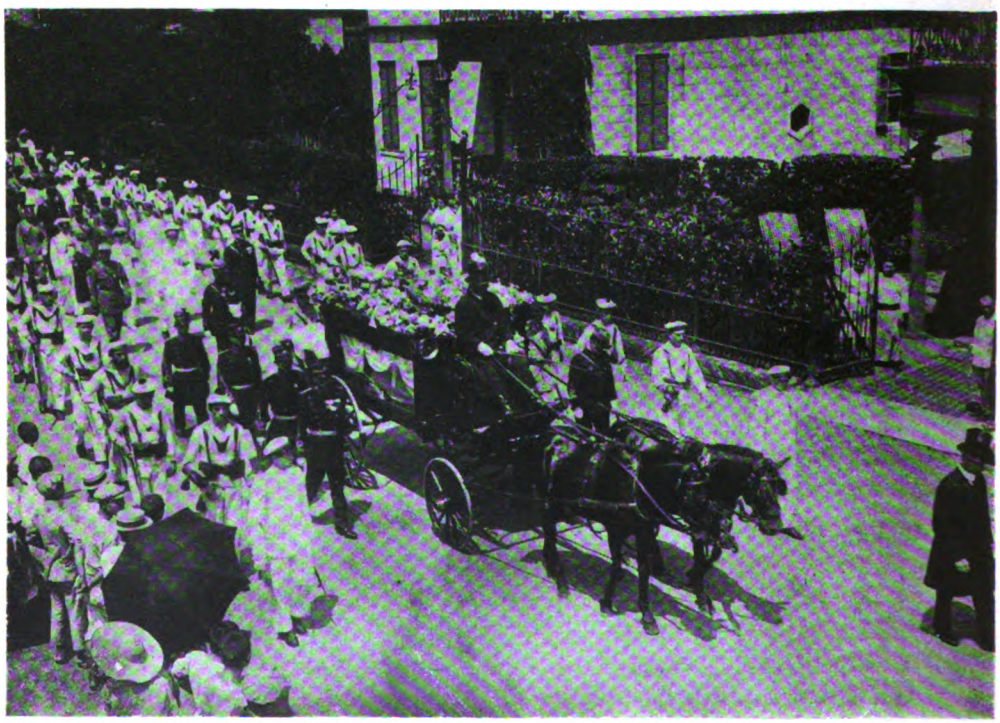


HIS MAJESTY THE EMPEROR VISITS YOKOSUKA NAVAL STATION
TO VIEW THE GERMAN SUBMARINES TAKEN DURING THE WAR



FUNERAL OF A FRENCH AVIATOR WHO DIED IN JAPAN

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CURRENT JAPANESE THOUGHT

By Dr. J. INGRAM BRYAN

Britain's League of Nations

One of the most important results of the great war is the prominence it has given to the overseas dominions of Great Britain as independent nations within the empire. Henceforth Canada, Australia, New Zealand, South Africa and Newfoundland will probably have their own representatives at all Imperial Councils, if not in the British parliament as well; and thus Britain will practically have a League of Nations within herself. In this way she will stand for one of the most remarkable empire federations in history. The United States is a federation of states within the same continent, as is the Commonwealth of Australia and the Dominion of Canada also; but the British Empire is now a federation of states in all parts of the world, bound together not by propinquity or force but by kindred and a common civilization. This only goes to show that unity of civilization as well as unity of interest is essential to close relationships between peoples and nations, and that all efforts to perpetuate racial or national idiosyncracies incapable of universal acceptance are certain to militate against the international interests of nations thus insisting on their own egoism. What some of the dominions of Britain are wondering, however, is whether the real John Bull will evera dmit a colonial to equality? But the war has proved that man for man the colonial is fully equal to the home-bred man. The Regius Professor of Medicine at Oxford is a Canadian; one of the chief professors of Science at Cambridge is a New Zealander, Dr. Rutherford. A leading Professor of Law at Cambridge is an American, Dr. Hazeltine. Thus John Bull is now so narrow as he is made out to be. As our American friends say, he is ready to accept the man who can put it over!

The Next War

Now that the war in Europe is over the distracted attention of Western Powers is reverting to China, which, during the war, was financially assisted by Japan. The next war, says the *Asahi*, will be an economic one and the center of its operations will be in China and Siberia. Japan, of course, is concerned chiefly with the struggle between the nations in China, where she stands a fair chance of winning if only the anti-Japanese agitation can be allayed. Japan's policy hitherto in China, the *Asahi* thinks, has been misunderstood both by Chinese and occidentals. But the Powers seem to care little for China's point of view so long as they can push their economic and commercial interests in that country. Japan is naturally very

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anxious to bring about due financial readjustment in China. If China will but set to work to bring about her autonomy in a proper way Japan will be ready to assist her, concludes the *Asahi*. In the meantime Japan must do all within her power to give China no cause for distrust, which now prevails so widely against her.

Future of Korea

In an interesting article in the *Taiyo* professor S. Suehiro says that the solution of the Korean problem can be reached in no other way than autonomy. When we trace the cause of the Irish revolt, we can easily see that it is due to the fact that England ignored the Irish claim for autonomy. As to the time and the extent of autonomy, there is still room for consideration. What the Government has to do is to adopt this principle first, and then gradually proceed to educate the Koreans or take other measures in conformity to it. This will surely satisfy the people, and the unity of Japan and Korea will be realized. Some theorists oppose this opinion on the ground that if once self-government be acknowledged, it will sooner or later lead them to complete independence. My view is that if the Koreans as a result of their atonomy and through their political training, can stand by themselves and claim their independence, Japan will have no right to reject their demand. In such a case their independence will profit Japan. When the Koreans ask for independence and have ability enough to stand by themselves the Government should comply with the request rather than prevent it and thus strive for the full concord of Japan and Korea for the maintainance of peace in the Far East. This is the best way to secure the safety of the Japanese Empire. Nothing does more harm to our country than the continuance of the wrong policy which our Government has been pursuing up to the present day and the treatment of the Korean people as an inferior race. Indeed, it is not an exaggeration to say that our national destiny depends on the solution of the Korean problem.

Dangerous Thought

To curse Bolshevism is not the way to remove it or prevent its spreading among the people, thinks the *Yomiuri*; and in this conviction all must agree. The most effective obstacle to the progress of such dangerous thought as Bolshevism is the prompt removal of the wrongs and evils on which such ideas feed. If social justice is carefully pursued both by Government and the capitalists, and if the people are given every freedom consistent with due observance of law and order, Bolshevism can find no soil on which to thrive. Bolshevism is simply a disease, and, like all diseases, invades mostly neglected places, flourishing especially in autocracy-ridden lands like Russia where little attention has been given by the Government to the improvement of social conditions and general education. Where wealth and rank find protection and honour, and the poor none, there is obviously injustice and great danger to the State. A wise government will not waste its efforts and affront its people by seeking the security of the secure, but by ensuring the security of the insecure: it will not be so much concerned with the interests of class and capital as with the welfare of the less favoured portion of the community, those who toil for the nation's daily bread. These are the backbone of the

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nation. Wealth can look after itself; but the poor cannot!

Count Itagaki

In the lamented death of Count Itagaki Japan has lost her stoutest and most distinguished champion of healthy liberalism. Born over eighty-two years ago, he took an active part in the nation's history from early life, working mainly for reform in the direction of popular rights and modern government. In one of his great political campaign feeling ran so high that he was attacked by an assasin and escaped with severe wounds. Count Itagaki became Home Minister in the Ito cabinet of 1896; but owing to his pronounced views on liberalism he never commanded any great degree of confidence on the part of the Empire. It is probably true, as Marquis Okuma avers, that had Count Itagaki been born a Choshu man instead of a Tosa man, he would have attained to the power and influence of a man like Prince Yamagata. This only goes to prove how powerfully clan tradition still clings to Japan, really deciding the destiny of the nation. But who can say how much Japan has lost by keeping in the background a man like the late Count Itagaki, her most valiant upholder of liberty, justice and modern progress? Indeed this mistaken policy has kept the nation politically if not socially half a century behind the times, and renders the task of successfully dealing with western countries almost hopeless. The passing away of this great statesman should teach Japan the unwisdom and futility of discouraging advancement toward modern ways.

Germany After Peace

Peace is signed, but it would be difficult, believes the *Osaka Mainichi*, for the Allies to enforce literally the resolution passed by the Allied economic conference at Paris against Germany. If Germany be isolated economically, she will be unable to pay her indemnities amounting to no less than 100 billion marks. We must give before taking. Hence the necessity of giving financial and economic assistance to Germany. Upon this basis America is already formulating her economic policy toward Germany. Therefore the Osaka daily urges Japan to make efforts for the reopening of economic relations with Germany on the occasion of the restoration of peace, instead of boycotting German goods. This advice is given not for the sake of Germany, but for the furtherance of Japan's economic interests. German goods should never be despised; but still more important is the German technical skill displayed in their manufacture. And it is not impossible to import this valuable technical skill. Now there is a tendency in Germany to export abroad capital and technical skill. If Japan's reception is cordial enough, it is not difficult to invite some of this skill to this country. Of course, there may be no need to import German capital, but it is absolutely necessary to import German technical skill. In all the new industries developed during the war, what is most needed is German skill. If this is so in England and America, how much more must it be so here in Japan. The day of foreign capital is already passed in economic circles: it is

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now the day of foreign skill. Just as American industry has been largely dependent upon German experts and workmen for growth, so Japanese industry must utilise German skill. For this purpose, now is the best opportunity. The people in general in Germany are suffering from a painful shortage of foodstuffs; industrial circles are suffering from frequent strikes. Disorder prevails throughout the country and unrest sweeps over business circles. Now capital and skill are at a discount in Germany. It is a mere side issue to raise tariffs against German goods. Business interest must be ambitious enough, concludes the *Asahi*, to import German technical skill so as to contribute to the sound development of industry.

A Year's Accidents

The rate of accidents in factories in Japan is very high owing apparently to the lack of systems to prevent accidents. The rate of mortality in accident cases is also very high, being more than 15 per cent. According to a report issued by the Department of Agriculture and Commerce the number of the victims in factory accidents last year was 1,601, of which 124 were women. Injured men numbered 12,227 while injured women numbered 99. Those killed numbered 251 men and 25 women. The greatest number of accidents occurried in engineering and similar factories. In the accidents in those factories 800 men were involved of whom 112 died. This number represents 50 per cent of the whole number of victims. Among others, shipbuilding yards and car building factories reported the longest roll of wounded and dead The second longest list was that if the metal working factories. Women victims were reported mostly by textile factories. No less than 80 per cent of the whole number were reported by textile mills. As regards the causes for factory accidents the official report states that falls from heights was the cause for the greatest number of accidents. Particularly in shipbuilding yards this sort of accident was reported frequently. No less than 60 per cent of the whole list of accidents was due to this cause. The rate of mortality was the highest in this kind of accidents, too. Among other important causes for factory accidents, the official report points out, falls from heights caused 207 victims, of which 26 per cent died. Accidents caused by scalding involved 124 victims, of which 15 per cent died. Belts and belting causes accidents involving 96 victims. In this case the rate of mortality was 36 per cent. Gears caused 85 wounded and death. In this case the rate of mortality was 5 per cent. Switches caused 74 wounded and deaths. The death rate was 8 per cent Accidents caused by wheels registered 61 victims, the rate of mortality in this case being 30 per cent. The commonest cause for accidents or deaths was belts, and these occurred mostly in textile mills. The greatest number of accidents was reported in Osaka which is one of the gratest industrial centres in Japan. The number of victims was 545, the ratio to the whole number being 34 per cent. The next largest number of cases was reported by Hyogo prefecture, where last year's victims numbered 174, the ratio being 10.9 per cent. Tokyo reports a comparatively small number of victims for last year. The percentage was 10.1 per cent.

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